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mark of exclamation after it) that two English lady teachers had in 1884 gone to Nāās with the view of studying the system. The interest which has since been taken in the subject by Miss Hughes, of the Cambridge Training College, and one or two others, is well known; and perhaps we may hope that this aspect of the subject will be most fully worked out in England. In the mean time, however, all that we have to do here is to recommend Herr Rauscher's book most cordially to all who are interested in education. It is written in an attractive style, and is full of valuable information and suggestive remarks.

J. S. MACKENZIE.

EDUCATIONAL ENDS, OR THE IDEAL OF PERSONAL DEVELOPMENT. By Sophie Bryant, D.Sc. London: Longmans, Green & Co., 1887. 1 vol. Pp. x., 292.

Although it is now more than three years since this excellent volume appeared, yet, as it does not seem to be so universally known as it deserves to be, it may be worth while to call attention to its existence in an ethical journal. The attractive title of the book serves to indicate that it has at least as much bearing on Ethics as on Education. It is, in fact, an effort to analyze the ends at which a true education must aim. These ends are provided by the two great normative sciences, Ethics and Logic,—of which the latter lays down the regulative principles for thought, and the former for conduct. The book thus resolves itself into a discussion of the fundamental principles of Ethics and Logic in their bearings on education. The importance of such a method of treatment, especially when carried out by one who is not merely a philosopher but an experienced teacher as well, can scarcely be exaggerated. The present reviewer is of opinion that it might have been advisable to introduce some consideration of *Æsthetics* as well as of Ethics and Logic, and also that it would have conduced to clearness of arrangement to place the ethical part after the logical. But these are matters in which opinions may very well differ. All intelligent readers of the book must agree that, though on several points it is open to criticism, it is full of valuable instruction and suggestion, and bears evidence both of thought and of wisdom on every page. In psychological matters, Miss Bryant expresses her indebtedness to Dr. Ward. Though she does not say so, one cannot but think that in her treatment of Ethics she owes much to Green. The following extract may serve both to bear out this remark and to give some idea of the writer's point of view and style of treatment:

"I realize myself by devotion to my community. Be it a good community or a bad one, it offers the only available field for that moral activity in which I seek my perfection, as complete, harmonious, and free. For me it is a good community if it supplies me with means of moral development in the requisite quantity and of the requisite quality; and it is a bad community if it fails in this supply, or supplies me with means of moral perversion. If the claims of the community are inadequate to the energy of personal growth, that energy expands itself in wasteful unrest, or sinks at last to apathy. If they are inconsistent with each other, as in an ill-adjusted family they often are, the conflict of adaptation demanded issues either in arrest of growth or in confusion. I cannot be harmonious with myself if I accept duties that are inconsistent with each other; and if I refuse them, or either of them, my devotion to duty is at that point impaired and

growth injured. I cannot grow towards perfection in the full degree if my duty is opposed to that growth. I cannot grow by adaptation to my environment when the adaptation demands inconsistency of growth. My duty will be opposed sooner or later to my growth, if that duty be not a consistent whole, in correspondence with which I can develop myself into a consistent whole. The perfect self cannot come into existence out of relation to the perfect community, although the idea of the perfect self is logically prior to that of the perfect community. And, at any period of development, the better self, that is immediately possible to each person, cannot come into active existence, without the community that is good enough for him.

"The bettering impulse, driven back on itself by the unfitness of its environment, takes refuge in the construction of an ideal environment in which it could fulfil itself, and seeks to transform the real environment in accordance with its idea. It builds for itself a castle in the air of duty, and throws its energy into the work of constructing that castle upon the earth. This it does, if it be strong enough to retain its vitality of growth, under adverse circumstances. Growth under such circumstances can only progress by transformation of the circumstances. And man, by reason of his intellectual character, has the power of seeing adverse circumstances far ahead; and then, provided with sight to penetrate the distance, his bettering impulse leads him to modify his environment from the first, so that it may supply him throughout with the means of development. Thus the realization of the perfect self takes on a double aspect; on the one hand, it is the production of perfected character by me *in* me; on the other hand, it is the production of the perfected community by me *for* me." *

In such passages as this (and many others might be quoted like it) our admiration is equally divided between the soundness of the doctrine and the clearness of its exposition. Altogether, the work is admirable, and it would be hardly possible to recommend it too strongly.

J. S. MACKENZIE.

WORKINGMAN'S SCHOOL, United Relief Works. Society for Ethical Culture, 109 W. Fifty-fourth street, New York, 1891.

We have before us the report of this institution for 1891, just issued. The Workingman's School was founded thirteen years ago by the New York Ethical Society, and is intended to be an exemplification of what is now often called the new education. Pupils are received into the institution at the age of three, and are kept at present until their fourteenth or fifteenth year. We understand that the managers hope eventually to extend the course, so as to add a system of secondary instruction to the Kindergarten and elementary teaching already supplied.

In addition to the ordinary common school branches, the school offers to its pupils manual training in all classes, free hand-drawing and modelling, elementary science, vocal music, and gymnastics, while special attention is given to unsectarian moral instruction. The number of pupils has risen from thirty-three, at